

A Chrſtiall Glaſe for

James *Chriſtian Women.*
the *firſt*
CONTAINING.

A moſt excellent Diſcourſe, of the
godlye life and Chriſtian death of Miſtreſſe Katherine
Stubbes, who departed this life in Buſton upon Trent
in Staffordſhire, the 14. day of
December.

With a moſt brauenly confeſſion of the
Chriſtian Faith which ſhee made a little before her de-
parture: as alſo a moſt wonderfull combat betweene ſathan and her
ſoule: worthy to be imprinted in Letters of Gold and to
be engrauen in the table of every Chriſtian
heart.

Set downe word for word as ſhe ſpoke it, as neere as could be ga-
thered: by Phillip Stubbes Gent.

REVEL. 14. ver. 13.

Bleſſed are the dead that die in the Lord, even ſo ſaith the Spirit, for
they reſt from their labours, and their workes
follow them.

James
the 1st



Imprinted at London for Edward White, and
are to be ſold at his ſhop, at the little North doore of Paules
at the ſigne of the Gunne.

1603.

*58-141

A CHURCH OF CHRIST

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

A Christall Glasse for Christian Women, wherein they may see a most wonderfull & rare example of a right vertuous life and Christian death, as the discourse following may appeare.



Calling to remembrance (most Christian Reader) y^e finall end of mans creation, which is to glorie God, & to edifie one another in the way of true godlines: I thought it my dutie, as wel in respect of the one, as in regarde of the other, to publish this rare and wonderful example, of the vertuous life and Christian death of Mistresse Katherine Scubbes, who whilst she liued, was a mirrour of womanhoode, and now being dead, is a perfect pattern of true Christianity: She was descended of honest and wealthy Parents. Her father had bozne diuers Offices of worship in his company, amongst whō he liued in good account, credit, and estimation all his daies: Hee was zealous in truth, and of a sound Religion. Her mother was a Duch woman, both discreet and wise, of singular good grace and modesty, and which most of all adorned her, she was both religious and also zealous. This couple liuing together in y^e Citty of Lodon certain yeres, it pleased God to blesse them with children, of whom this Katherine was youngest saue one. But as she was youngest saue one by course of Nature: so was she not inferiour to any of the rest, or rather farre excelled them all (without comparison) by many degrees in the iudgements and qualities of the minde.

At fiftene yeres of age, her father being dead, her Mother Hermann be-
 towed her in marriage to one Master Phillip Scubbes, with
 whome she liued foure yeares & almost a halfe very honestly and
 godly, with rare commendations of all that knew her: as wel for
 her singular wisdom, as also for her modesty, curtesie, gentle-
 nes, affabilitie, and good gouernment. And aboue all, for her
 constant zeale, which she bare to the truth, to which she seemed to
 passe many: in so much, as if she chaced at any time to be in place
 where either Papists or Atheists were, and heard them talke of
 Religion, what countenance or credit so euer they seemed to be
 of, shee would not recleue a lot, nor giue place to them at all.

The godly life

Her godly
life.

but would most mightily lust the truth of God, against these blasphemous vntruths, & conuince them, yea, and confound them by the testimonies of the word of God. Which thing how could it be otherwise: For her whole hart was bent to seek the Lord, her whole delight was to be conuersant in the Scriptures, & to meditate vpon them day and night. Insomuch y you could sildome or neuer haue come into her house, and haue found her without a Bible or some other booke in her handes. And when as she was not reading, she wold spend the time in conferring, talking, and reasoning with her husband of the word of God, & of Religion: asking him, what is the sence of this place, and what is the sence of that? How expound you this place, and how expound you that? What obserue you of this place, & what obserue you of that: so that she seemed to be as it were rauished with the same spirit that Dauid was, when he said, The zeale of thine house hath eaten me

Her loue to
the word of
God.

vp. She followed the commaundement of our sauour Christ, who biddeth vs to search the Scriptures, for in them yee hope to haue eternall life. Shee obeyed the commaundement of the Apostle, who biddeth women to be silent, & to learn of their husbands at home. Shee would neuer suffer any disorder or abuse in her house, to be either vnreproued or vnteacht. And so gentle was she, & courteous of nature, that she was neuer heard to giue any the lie in all her life, nor so much as to (thou) any in anger. She was neuer known to fall out with any of her neighbors, nor to the least child that liued, much lesse to scold or brawle, as many will now abate, for euery trifle or rather for no cause at all: and so solitarily was she giuen, that she wold very sildome or neuer, & then not neither, except her husband were in company, or goe abroad with any either to banquet or feast, or to gossip or make merrie, as they terme it, inso much that she was noted by some, though most vntruly, to do it in contempt & disdain of others.

Her gentle-
nelle.

When her husband was abroad at London, or els where there was not the dearest friend she had in the world, y you could get her abroad to dinner or supper, to playes or enterludes, nor to any other pastimes or disports whatsoeuer: neither was she giuen to pamper her bodie with delicate meats, wine or strong drink, but rather restrained them all together, saying, that we should eate to liue, and not liue to eate. And as she excelled in the gift of sobrie-
tie,

of Mistress Katherine Stubbes.

tie, so she passed in the vertue of humilitie. For it is well knowne
to diuers yet liuing, & shee utterly abhorred al kinde of pride, as
well in apparell, as otherwise. Shee could neuer abide to heare
filthy or vnseemely talk of scurility, bawberie, or vncleanenesse,
neither swearing, nor blaspheming, cursing nor banning, but
would reprocue them sharply, sheeing them the vengeance of
GOD, due for such deserts. And which is more, there was ne-
uer one filthy, vncleane, vnderent, or vnseemely word heard to
come forth of her mouth, nor ever once to curse or ban, to swear
or blaspheme God any manner of way: but alwaies her speeches
were such, as both might glorifie God, and minister grace to the
hearers, as the Apostle speaketh. And for her conuersation, there
was neuer any man or woman that eu: r opened their mouthes
against her, or that eu: r did, or could once accuse her of the least
shaddow of dishonesty, so continently she liued, & so circumspet-
tely she walked, eschewing euen the very outward appearance of
shew of euill.

Her integri-
ty of life.

Against, for true loue and loyaltie to her husband, and his
friends, she was, let mee speake it without offence, I thinke the
rarest Paragon in the world: for shee was so farre of from dis-
swading her husband to be beneficiall to his friends, that shee
would rather perswade him to bee more beneficiall to them. If
she saw her husband to bee merrie, then she was merrie: if he were
heauy or passionate, she would endeavour to make him glad, if he
were angrie, she would quickly please him, so wisely she demean-
ed her selfe to wards him. She would neuer contrary him in any
thing, but by wise counsell and sage aduise, & with all humillity,
and submission, seeke to perswade him. And so little giuen was
she to this world, that some of her neighbours maruailling why
she was no more carefull of it, would aske her sometimes, say-
ing: Distresse Stubbes, why are you no more carefull for the
thinges of this life, but sitte alwaies poring vpon a Booke, and
reading: to whome she would answer, If I should be a friend
vnto this world, I should be an enemy vnto God: for God and
the world are two contraries, Iohn biideth mee. Loue not the
world, nor any thing in the world: affirming, that if I loue the
world the loue of my Father is not in me. Againe Christ biideth
me, first seeke the Kingdome of Heauen, and the righteousnesses
there.

Her demer-
it nor toward
her husband

Her dislike
of the world

The godly life

thereof, and then all these worldly things shall be given to me. Godlinesse is great riches, if a man bee content wth that hee hath. I haue chosen with god Mary, in the 10. of Luke, the better part which shall neuer be taken from me. Gods treasure, shee would say, is neuer dyatone dy. I haue enough in this life, God make me thankfull, and I knowe I haue but a short time to liue here and it standeth me vpon to haue regarde to my saluation in the life to come. Thus this godly young Gentlewoman held on her course three or foure yeares after she was married: at which time it pleased God, y^e she conceaued with a man childe, after which conception she should say to her husband, and many other her good neighbours and friends yet liuing, not once or twice, but many times, that shee should neuer beare more children: that, that childe should be her death, & that she would liue but to bring that childe into the world. Which thing no doubt was reuealed vnto her by the Spirit of God, for according to her prophetic, so it came to passe.

Her prophetic
of her
death.

Her deliuey
of childe.

The time of her account being come, shee was deliuered of a godly man childe, with as much speede, and as safely in al womens iudgements as any could be. And after her deliuey, shee grew so strong, that she was able within foure or fve daies to sitte by in her bed, and to walke by and doونه her chamber, and within a fortnight to goe abroad in the house: beeing thronghly well, and past all daunger as euerie one thought. But presently vpon this sodaine recouerie, it pleased God to visite her againe with an extream hot and burning quotidian Ague, in which shee languished for the space of fixe weekes or thereabouts. During all which time, she was neuer seene nor perceiued to sleepe one houre together, neyther night nor day, and yet the Lord kept her, which was meruailous, in her perfect vnderstanding, sense, and memory, to the last breath, prayed be his holy Name therefore. In all her sicknes, which was both long and greenous, shee neuer shewed any signe of discontentment or impatience, neyther was there euer heard one worde come forth of her mouth soundng eyther of desperation or of infidelitie: of mistrust or distrust, or of any doubting or waueing, but alwaies remained faithfull and resolute in her God. And so desirous was shee to be with the Lord that these golden sentences were neuer out of her mouth.

Her sicknes.

of Mistrisse Salibbers.

mouth. I desire to be dissolued to be with Christ. And, O miserable wretch I am, who shall deliuer me from this body subiect to sin? Come quickly; Lord Iesus, come quickly. Like as the Hart desireth the water springs, so dooth my soule thirst after thee, O God. I had rather bee a doore keeper in the house of my God, then to dwell in the tents of the wicked: with many other heavenly sentences, which least I should seeme tedious, I willingly omit. To her would alwaies pray in her sickness absolutely, that God would take her out of this miserable world: And when her husband and others, would desire her to pray for health if it were the will of God. Shee would answer, I beseech you pray not that I should liue, for I thinke it long to be with my God. Christ is to me life, and death is to me aduantage. I cannot enter into life but by death, therefore is death the doore or entrance into euertlasting life to me. I knowe, and am certainly perswaded by the spirit of God, & the sentence is giuen already by the great Judge, in the Court of Parliament of heauen, that I shall now depart out of this life, and therefore pray not for me that I might liue heere, but pray to God to giue me strength & patience to perseuer to the end, to close vp mine eyes in a iustifying faith in the blood of my Christ. Sometimes she would speake very softly to herselfe, & sometimes very audible these words, doubting them a hundred times together. Oh my good God, why not now? Why not now? Oh my good God: I am ready for thee, I am prepared: Oh receiue me now for thy Christs sake. Oh send thy messenger death to fetch mee, send thy Sergeant to arrest me, thy Pursuant to attach me, thy Barrald to summon me, send thyaylor to deliuer my soule out of prison, for my body is nothing else but a stinking prison to my soule. Oh sende thine holy Angels to conduct my soule into the euertlasting kingdom of heauen. Other sometimes shee would lye as it were in a slumber, her eyes closed, and her lips vttering these words very softly to her selfe: Oh my sweet Iesus, Oh my loue Iesus, why not now? sweet Iesus, why not now? O sweet Iesus, pray for mee, pray for me sweet Iesus: repeating them many times together. These and infinite the like were her daily speeches, and continual meditations: and neuer worse word was there heard to come forth of her mouth during all the time of her sickness, till she

her desire to
bee with
God.

Her absolute
prayer
for death.

Her godly
meditation.

The godly life

Her glorious
visions.

She was accustomed many times as she lay, very suddenly to fall into a sweet smiling, and sometimes into a most hartie laughter, her face appearing right faire, red, amiable, and lovely, and her countenance seemed as though she greatly reioyced at some glorious sight. And when her husband would aske her why she smiled and laughed so, she would say, if you saw such glorious and heavenly sights as I see, you would reioyce and laugh with me: for I see a vision of the ioyes of heauen, & of the glory that I shall goe vnto: and I see infinite millions of Angels attendant vpon me, and watching ouer me, ready to carry my soule into the Kingdome of heauen. In regarde whereof she was willing to forsake herselfe, her husband, her childe, and all the world besides. And so calling for her childe, which the Nurse brought vnto her: shee tooke it in her armes, and kissing it, sayde: God blesse thee (my sweet Babe) and make thee an heire of the Kingdome of heauen, and kissing it againe, deliuered it to the Nurse:

Her request
to her husband
for the
bringing vp
of her childe

with these words to her husband standing by. Beloued husband, I bequeath this my childe vnto you, hee is no longer mine, hee is the Lords and yours, I forsake him, you, and all the world, yea, & mine owne selfe, and esteeme all things but dung, that I may win Iesus Christ. And I pray you sweet husband, bring vp this childe in good letters, in learning and discipline, and aboue all thinges, see that he be brought vp, and instructed in the exercise of true Religion.

Her hatred
to the world

The childe being taken away, shee espied a little Puppy or Bitch (which in her life time she loued wel) lying vpon her bed: she had no sooner espied her, but she beate her away, and calling her husband to her, said: God husband, you & I haue offended god grieuously in receiuing this bitch many a time into our bed, we wold haue been loath to haue receaued a christian soule, purchased with the precious blood of Iesus Christ, into our bed, and haue nourished him in our bosomes, & to haue fed him at our table, as we haue done this filthy Cur many times: the Lord giue vs grace to repent for it, and all other vanities. And afterward could she neuer abide to looke vpon the Bitch any more. Having thus godly disposed of al things, she fel into a trance, or swoon, for the space almost of a quarter of an houre; so as euerie one thought she had bene dead: But afterward she coming to her selfe:

Her extasie
or swoon.

of Mistris Scabbes.

I will speake to them that were present (as there were many both
 worshipfull and others) saying: Right worshipfull and my good
 neighbours & friends, I thanke you all for the great paines you
 haue taken with me, in this bed of my sickness: and whereas I
 am not able to requite you, I beseech the Lord to reward you in
 the kingdome of heauen. And so; that my house glasse is runne
 out, and that my time of departing hence is at hand, I am per-
 suaded for three causes to make a confession of my faith before
 you all. The first cause that moueth me hereto is, for that those
 if there be any such here, that are not yet thoroughly resolved in
 the truth of God, may heare & learne what the Spirit of God hath
 taught me out of his blessed and all saving worde. The second
 cause that moueth me, is, for that none of you should iudge, I
 did not a perfect Christian, and a lively member of the mysticall
 body of Iesus Christ, and so by your rash iudgment might moue
 the displeasure of God. The third and last cause is, for that as
 you haue been witnesses of part of my life, so you might be wit-
 nesses of my faith and beleefe also. And in this my confession, I
 would not haue you to thinke, that it is I that speake vnto you,
 but the Spirit of God which dwelleth in mee, and in the elect of
 God, vlesse they be reprobates: For Paul saith, Rom. 8. If any
 one haue not the Spirit of Christ dwelling in him, he is none of
 his. This blessed Spirit hath knocked at the doore of my heart,
 and God hath giuen me grace to open the doore vnto him, & he
 dwelleth in me plentifully. And therefore I pray you giue mee
 patience a little, & imprint my words in your hearts, for they are
 not the words of flesh & blood, but of the Spirit of God, by whom
 we are sealed to the day of our redemption.

The cause
 mouing her
 to make
 confession
 of her faith

A most heauenly confession of the Christian faith, made
 by the blessed seruant of God, Mistris Katherine
 Scabbes, a little before she died.



Although the Power of God, be both infinite &
 unspeakable, & therefore according to his excel-
 lent dignitie can neither be circumscribed in hart, nor
 expressed in words, yet to shew you may knowe
 what that God is, in whom I beleue, as far as

Her confession of Faith

hee hath revealed himself unto vs in his holy word. I will declare
 him unto you; as the Spirit of God shall illuminate my heart. I
 beleue therefore with my hart, & freely confesse with my mouth,
 heere before you all, that this God in whom I beleue, is a most
 glorious Spirit, or spirituall substance, a diuine essence, or essen-
 tiall being, without beginning, or ending, of infinit glory, po-
 wer, might, and maiestie: inuisible, inaccessible, incomprehensible,
 and altogether vnspokeable. I beleue and confesse that this
 glorious God-head, this blessed substance, essence, or being, this
 diuine power which wee call God, is deuided into a Trinitie of
 persons, y^e Father, the Sonne, and the holy Spirit, distant one-
 ly in names and offices, but all one, and the same in nature, in
 essence, substance, deitie, maiestie, glory, power, might, and eter-
 nitie. I beleue and confesse that God the Father, the first per-
 son in this blessed Trinitie, is from euerlasting, before and be-
 yond all times, not made nor created, nor begotten of any, but
 the onely Maker, Creator, and begetter, of all thinges whatsoe-
 uer. I beleue and confesse that Iesus Christ, the sonne of God,
 is the second person in this glorious Trinitie, not created, nor
 made of any, but begotten of his Father before al eternitie, time,
 or wordes. I beleue the holy Spirit to be the third person in this
 sacred Trinitie, not made of any, nor begotten, but proceeding
 both from the Father and the Sonne, as the very wisdom, and
 inspiration of them both. I doe beleue and confesse that this
 most glorious Trinitie, is substantiall and coessentiall together,
 none before or after other, none greater or lesser then other, of e-
 quall power, of equall maiestie, of equall glory and eternitie (as
 before.) I beleue & confesse, that this God, this blessed Trini-
 tie, not onely created all thinges both visible and inuisible, spiri-
 tuall and corporall, where or whatsoever but also that he uphol-
 deth, continueth and maintaineth them by his almightie power
 & vnserchable wisdom, through the secret working of his spi-
 rit. I beleue and confesse, that this God ordereth and disposeth
 all thinges, according to his good pleasure and will, and that he al-
 so foreseeth all thinges, according to his prouidence, and presci-
 ence, so that nothing cometh to passe by fortune, chance, or ca-
 sualltie to him, though it seemeth fortuitous or casual to vs, who see
 neither the beginnings, the middles, the endes, the causes, nor

Her notable
 faith in the
 blessed Tri-
 nitie.

What God

God created
 all thinges, &
 governeth
 all thinges.

No fortune
 or chance.

on her Death-bed.

effects of things before they come to passe: I beleue & confesse
that the Lord our God, hauing created the vniuersall engine &
frame of this world, with al things contained therein, for the be-
nefit and vse of man; the last of all other creatures, even the sixt
day created man after his owne similitude and likenesse, holie,
pure, good, innocent, & in euery part perfect and absolute, giuing
him also wisdome, discretion, vnderstanding, & knowledge a-
bout all other creatures (the holy Angels set apart) And which
was more, he gaue vnto him a certaine power, strength, and fa-
culty (which wee call free-will) by force whereof hee might haue
continued and remained so: euer in his integritie, and holines, if
he had would. But hee had no sooner receiued this inestimable
blessing of free-will, of innocency, & integritie; but by hearkning
to y^e poisoned suggestions of the wicked Serpent, and by obey-
ing his perswasions, he lost his free-will, his integritie & perfec-
tion, and vs all his posteritie to the end of the world; and so of a
Saint in heauen, he (and we in him) became fire-brands of hell,
battailes of sathan, Discordants, Reprobates, Abiects, and Cast
awaies, before the face of God so: euer. Then, when there was
no other way or meanes by which to be saued in y^e iustice of God:
I doe constantly beleue & confesse, that God the Father in the
multitude of his mercies, when the fulnes of time was come, set
his owne Son Christ Iesus, sonth of his owne bosome into this
miserable world, to take our nature vpon him, and that in the
wombe of a Virgine, without spot or blemish of sinne, and with-
out the helpe of man, by the wonderfull operation and over-
shadowing of the holy Ghost.

As I constantly beleue that Iesus Christ is come in the
flesh (according to the Scriptures,) so I vnfaignedly beleue that
he hath offered vp his blessed body vpon the Alter of the Crosse,
as a sacrifice propitiatory, satisfactorie, and expiatory for the sinne
of the whole world, and so: into the chiefest of all sinners: By
vertue, power, and efficacie of which Sacrifice and Obla-
tion onely: I trust and beleue to bee saued and by the merittes
of the blood of this immaculate Lambe (Christ Iesus) to bee
sette free, and pardoned of all my sinnes whatsoever. And
whereas the professed enemies of God & the Papists too
blagge of their good works, of their merittes, righteousness,

Man's per-
fections

Man's fall

Man's fall

Christ his
incarnation

Christ his
sacrifice

Man's per-
fections

Man's fall

Her confession of Faith

and deserts: I here before you all, in the presence of God & his holy Angels, doe utterly renounce, abandon, and forsake all my own merits, righteousness, & deserts, as filthy dung: acknowledging my merits to be the mercies of GOD in Christ, who is made unto me righteousness, holiness, sanctification, and redemption. For I am assured that if the Lord should weigh my righteousness in the ballance of his iustice, rewarding me according to the same, I should receiue nothing but iust damnatio for my deserts. I doe further beleue and confesse, that Iesus Christ ha-
 ving suffered death vpon the Crosse for mee and all mankind, rose againe to life the third day after, by the spiritual power of his
 God-head, conquering thereby sinne, death, hell, sathan, and all his hellish bad. I doe also beleue that the same Iesus Christ af-
 ter his most victorious resurrection, ascended into heauen, in the sight of the Apostles and holy Saints, a cloud receiuing him out of their sight, there not onely to prepare a place for vs, but also to make continuall prayer and intercession for vs to God the Father, at whose right hand he now sitteth, in equall glorie and blisse for ever more.

Christ his resurrection.

Christ his ascension.

The heauens must holde Christs essentiall body till the day of iudgement.

I doe constantly beleue, & the heauens must hold his corporall presence, till the day of iudgement: that his blessed body is circumscribable, and contained in one locall place, and cannot be present in euerie place, at one and the same time: his Deitie, and his God-head notwithstanding being in euery place at once, & fulfilling all places, and yet contained in one place. For it is against the nature of a true body, to be present in many places at once: and therefore the Papists in effect deny the body of Christ to be a true essentiall and natural body, by teaching it to be present in their so many and sundry Vires at once.

Christs coming to iudgement, and of our resurrection.

I doe also beleue and confesse, that this Iesus Christ shall come at the latter day of iudgement (when the number of Gods elect shal be fulfilled) in the same likeness that he was scene go by into Heauen, and with the same naturall bodie, to iudge both the quicke and the deade, & to rewarde euery man according to his works. At which day I doe constantly beleue, that all flesh, I meane of mankind onely, shal rise againe by the omnipotent power of God, whereby hee is able to subdne all things to himselfe, not one haire of their heads lacking. The death shal yield vp his dead,

then the same his dead the doer his dead and hel his dead And then that the soules of the goodly, of p elect & chosen of God enter into their owne bodies againe, & be reunited together, their bodies now being renewed, altered, & changed: for being before corruptible bodies, that they now be made incorruptible: being before mortall bodies, now they shall be made immortal: being before filthy and vncleane, they shall now be made cleane & pure, like to the glorious body of Christ Iesus, shining as the sun for ever in the kingdome of heauen, where they shall dwell for ever, in such joy as no heart can think, no tongue expresse, nor pen is able to write. Upon the other side, the soules of the wicked and reprobate shall be united to their proper bodies, & both together shall bee cast into hel fire, where is nothing, but weeping, wailing, and gnashing of teeth for evermore.

Further, I beleue and confesse, that the soules of all the elect childre of God, immediately after their departure out of their bodies, doe goe into the kingdome of heauen, into the hands of God, being guided & conducted thither, by the ministry of the Angels of God, and not into Purgatorie, Lybo Patrum, or any other place whatsoever. For whither the soule of Christ was recreated when he cried, Father, into thy hands I commend my spirit: thither are the soules of the children of God, that live in the true faith of Iesus Christ, recreated immediately after their departure hence. In the Gospell after Saint Iake, we reade that the soule of good Lazarus, blessed Lazarus, straight after his death, was carried into heauen by the Angels of God, and not into Purgatorie, which was not hatched almost of two hundred years after. The soule of the penitent and faithfull theefe was carried straight way into Paradyce, for so christ told him: This day shalt thou be with me in Paradyce: that is the kingdome of heauen, & not in Purgatorie. Solomon saith, Chap. 3. The soules of the righteous are in the hands of God, and there shall no torments come nigh them. Christ saith, he went into heauen to prepare a place for us, then not into Purgatorie, except they will haue their Purgatorie to be in heauen.

But he saith further, that where he is, there shall his seruants be also. But I hope they will not say that Christ is in Purgatorie, but in heauen, and therefore that all the soules of the faithful also

Whether the soules of the faithfull doe goe after their departure out of their bodies.

Purgatorie of the faithfull is blasphemous

Her confession of Faith

immediatly: And therefore is the opinion of Popish Purgatorie both blasphemous & sacrilegious. But the true Purgatorie indeed is this, the blood of Iesus Christ which cleanseth vs from all sin: no other Purgatorie do I knowe by the word of God; nor acknowledge. I beleue also and confesse, y man is iustified, that is, pronounced in I before God, freed from sinne, and all punishments due for sin, by a true and lively faith in the blood of Christ onely, and not by his woorkes, meritts, righteousness, or defects: neither yet by any inherent righteousness in himselfe, as the blasphemous Papists teach, nor by any other meanes whatsoever. And therefore the Apostle to the Rom. 4. was bold to say, y if Abraham were iustified by woorkes, then had he wherein to reioyce, but not to God: for he sayth afterward in the 5. Chapter: Being iustified by faith we haue peace toward god, through Iesus Christ. And therefore doe I constantly beleene, that we are iustified by faith onely, and not by the woorkes of the Law: For if good woorkes could saue vs, then had Christ dyed in vaine. And if they could saue vs, why should they not bee called by the name of Saviour: But when I say that faith onely iustificeth, I meane not a barren faith, or a dead faith, without good woorkes, such as the devils haue, But I speake of such a faith as bringeth forth good woorkes in great plenty: & can no more bee without good woorkes, then the Sun without light, the fire without heate or the water without his naturall moisture. If you wold know why we should doe good woorkes if we cannot be saued by the, I will tell you: We must doe good woorkes for foure causes chiefly. First to shew our obedience to him that commaunders vs: Secondly, to glorifie him that created vs, and ordained good woorkes also that we should walke in them. Thirdly, for the mutual loue and charity which we beare towardes our brethren: Fourthly, to make our saluation sure and certaine vnto vs, as the apostle speaketh. For these and other causes must we doe good woorkes, and yet we must not trust to be saued by them, for there is no other name giuen vnder heauen, whereby man can be saued, but onely the name Iesus Christ. I doe also constantly beleue and confesse, that all the Canonically Scriptures are the infallible word of God, and that the holy Spirit of God was & is the only Autho: of them, and that holy men of God, spake and wrote them as

Man iustific-
ed by faith
onely.

Why wee
should doo
good woorkes

The cano-
nical scriptures
the infallible
word of god

On her Death-bed

as they were taught & instructed by the Spirit of God; as blessed Peter beareth record, I also beleue that the holy Scriptures doe containe all things necessary to saluation, without all Popish trash of unwritten verities, & rather unwritten very lies. I doe further also beleue and confesse, that God the Father hath from euerglasting and before all worlds, in his secret counsell, and in his euerglasting purpose and decree, elected, chosen and predestinate in Christ Iesus, certaine of the lost Sonnes of Adam, to be members of his body & coheires with him of his heauenly Kingdome. And other some hath hee predestinated to euerglasting destruction, leauing them in their naturall sinne & corruption still. Now, if you aske me what predestination & reprobation is: I answer, it is the euerglasting purpose and decree of God, whereby he doth choose some to saluation, and some to damnation. If you demand why he chooseth some to saluation, & not all, finding them all in like state & condition: I answer. In choosing of some to saluation, he sheweth his unspeakable mercy, grace, fauour, & love; and in choosing other some to damnation he sheweth his power, his iustice, and his iudgment to the world. For as by the one, the mercy of God appeareth, so by the other we may see what we haue all deserited. And if you aske me yet, why he chooseth some and reiecteth other some: I tell you, hee may doe it at his blessed will & pleasure. For if I haue two debtors that owe mee a thousand pound a peece, it is in me to release the one of the whole debt, & to exact the whole of the other: for to the one I shew but mercie, & to the other but iustice. Now, those that the Lord hath predestinate in Christ Iesus to euerglasting saluation, them hee doth call in his good time to the knowledge of his truth, to repentance, to integrity of life, and to all perfection: and those whom he doth call, them doth he iustifie: & in whom he doth iustifie, them will he glorifie. And that this doctrine of predestination and reprobation standeth thus, the Apostle Ephe. 1. 11. sheweth euidently, saying: We are chosen in Christ, who was before predestinate according to the purpose of him that worketh all things after the counsell of his will. And in the 4. and 5. ver. of the same Chapter he saith: We are chosen in him, meaning Christ. Before the foundation of the world, that wee should be holy and blamelesse before him in love. See also Romane 8. And many other places of

Her faith in
the predesti-
nation of
God, and
what in.

Our vocat-
ion or calling

Her confelſion of Faith

holy Scriptures, and you ſhall find this doctrine to be very cleare. I doe further beleue & confeſſe that God hath his ſeueral churches, and namely his church triumphant in the kingdom of heauen, and his church militant, diſperſed vpon the face of the earth. I doe alſo beleue, that this militant Church is two ſolde, viſible and inuiſible. The viſible Church is knowne and decerned by theſe markes: the word of God preached, & Sacraments ſincerely miniſtered, eccleſiaſticall diſcipline and other cenſures of the Church duly erected. The other Church, I call the inuiſible Church, not for that men are inuiſible, but for that it alwaies appeareth not to the eye of the world, but is known to God onely, who alone knoweth who are his. I beleue that this church, this Sponſe of Chriſt cannot erre finally in matters of ſaluation and damnation, ſo long as ſhe holdeth her head Chriſt Jeſus aſright. And I conſtantly beleue, that Jeſus Chriſt is the onely head, Ruler and gouernour of his Church, and not Antichriſt the Pope, nor any of his ſhadowings: as Paul teſtifieth Ephesi. 4. 15. ſaying: Let vs grow vp in al things, in him who is the head Jeſus Chriſt, Again, in another place, he ſaith: as Chriſt is the head of the Church, ſo is the husband head ouer his wiſe. I beleue and confeſſe, that Jeſus Chriſt hath left, not onely the holy Scriptures to inſtruct & teach his church, but alſo Sacraments, in number two: Baptiſme and the Lords Supper, as ſeales of his grace towards vs, to confirme it in his truth, and his conduits of his mercy, to conuay his grace and goodnes to it alſo.

The church
two ſolde &
how.

Howe and
when the
Church can
not erre.

Chriſt is the
ſole head of
the Church.

Two Sacra-
ments, and
what they
are, whereof
they doe co-
ſiſt, & what
they repre-
ſent.

Theſe Sacraments I ſay, are ſeales & ſignes of holy thinges, and therefore cannot be the thinges themſelues. For it is againſt the nature of a Sacrament, to be the thing ſignified thereby: Baptiſme conſiſteth of two natures, viſible Element, & the inuiſible grace. The viſible Element is water: the inuiſible grace is the gifts & graces of the holy Ghoſt, confirmed in Baptiſme. The water ſignifieth vnto vs that our whole nature is corrupted, & had neede to be purged and cleaſed. It ſignifieth alſo vnto vs, our regeneration, ſanctification, & new birth. And it repreſenteth alſo vnto vs the blood of Jeſus Chriſt, which cleaſeth vs from al ſins. And I ſafely beleue, that it is more lawfull for a woman to miniſter this Sacrament, then it is lawfull for her to preach, or to miniſter the Sacrament of the Lords Supper.

And

On her Death-bed,

And as concerning the Sacrament of the Lords Supper, I be-
leeue and confesse, that it consisteth of two natures also: an earth-
ly, and an heavenly nature or qualitie. The visible Element or
earthly nature is bread, & Wine: the heavenly nature or quali-
tie, the body and blood of Christ signified thereby. The Wine doth
represent vnto vs the blood of Christ, which was given for vs, &
the bread doth signifie vnto vs also, & body of Christ, which was
given for vs. And as many as receiue this Sacrament worthily,
in remembrance of the death and passion of Iesus Christ, do eate
and drinke Iesus Christ (spiritually) to their eternall salvation.

And I doe verily beleeue, that in this Sacrament, neither the
bread nor the wine, neither before nor after the words of conse-
cration (as they terme them) are changed, altered, or transubsta-
tiated into the reall, essential, or material body of Christ, but do re-
maine the same still in nature & substance that they were before.
And therefore Paule feared not to call it bread still, many times in
his Epistle to the Corinthians. And our Saviour in y^e Act of S.
Iohn, sayth: that they should see him ascend into heauen, with y^e
same body that he sat in with them at Supper, whole & vnbroken:
adding further, that the words that he spake were spirit & truth,
and that it is the spirit y^e giueth life, the flesh profiteth little. And
he biddeth vs to celebrate this supper in remembrance of him:
& to preach his death therein til he come againe. If Christ were
in the Sacrament, flesh, blood & bone, then y^e wicked might eate
him, & so hold there neuer any wicked be condemned. For Christ
saith, he that eateth his flesh, & drinketh his blood, shal neuer die:
yea, Kats, Cats, & Spies might eate his body, which were blas-
phemous & sacriligious once to imagine, though the Papists are
not ashamed to teach it openly. And albeit y^e these Sacraments
do represent vnto vs most excellent things, yet do they not confer
grace of themselves, neither is the grace of God so tied to the ma-
terial elements, that he cannot save without them. And therefore
are the Papistes more then cruel, that teach at this tyme to be bap-
tized that die before Baptisme. For we read of certaine in y^e Acts
of the Apostles, y^e were baptized, & yet they had not so much as
heard whether there were any holy Ghost or not. Simon Magus
was baptized, yet he receiued not y^e holy Ghost till Ananias,
Cornelius had receiued the holy Ghost before his Baptisme. Iohn

Neither the
bread nor
wine chan-
ged in the
Lords Sup-
per,

Sacraments
doe not con-
fer grace.

Her confession of Faith

the Baptist receaued and the holy Ghost in his Mothers womb, and the lik. But yet notwithstanding, although the grace of God be not tyed to the Sacrament, yet he that may receaue them, & will not, or else setteth light by the or: contemneth them, shall neuer receaue the giftes and graces signified by them.

Christ is our
onely Medi-
ator.

Christ onely
to be called
vpon, and
not Saints.

I doe also most constantly beleene, that as Iesus Christ is the vndoubted saviour of the world, so this our onely Mediator, advocate, and intercessour to God the Father, & none, but he alone who is ascended into the Heauens, sitteth on the right hand of God, & maketh continual prayers to God for vs. As Iohn saith: If any man sinne, we haue an aduocat with the Father Iesus Christ the righteous, & he is the propitiation for our sins. And to the effect Paule speaketh. 1. Tim. 2. 5. There is one God, and one Mediator betwene God & mā, which is the man Christ Iesus. And as I beleene the Iesus Christ is our onely mediator & Advocate, so I constantly beleene the onely is to be called vpon, innocated and prayed vnto, & neither Saint, nor Angel, Patriarche, nor Father, Martir, nor confessour, Peter nor Paule, Apostle, nor Euangelist, Iames nor Iohn, no not Mary herselfe, nor any other creature how excellent soeuer they seemed to be in the eyes of the world. For we are assured by the word of God, that the Saints can neither heare our prayers, nor grant our requests, & therefore Christ saith: Call vpon me in the day of thy trouble, & I will deliver thee, and thou shalt praise me. And againe, the Apostle saith: How shall they call vpon him, in whom they haue not beleued? When as it is not lawfull to beleene in any other saue in God alone, so it is not lawfull to pray to any other, saue to God alone, in the name and mediation of Christ Iesus onely.

Her beleefe
whether her
soule should
go after her
departure.

I doe also most constantly beleene, that my soule, so soon as euer it departeth forth of my body, shall be carried by the ministry of the holy Angels of God into the kingdome of heauē: where I shall see & certainly know Adam, Eua, Noah, Abraham, Iacke, Iacob, Moses, Samuell, Dauid, and all other Prophets, Patriarchs, and Fathers, together with Mary the Mother of Christ. Peter Paule, Iames and Iohn, and all other Martyrs, Confessours, and holy Saints of God, which haue died since the beginning of the world, or which shall die to the end of the same. What a comfortable thing is this, that we that know one another in the life

On her Death-bed.

to come: Talke with one another, loue one another, and possesse God one with another, and altogether worlde without end: And because some of you peraduenture will hardly beleene this doctrine to be so, I pray you giue me leaue to p'oue it by the word of God, and then I will make an end.

When God cast Adam into a dead sleepe, and made woman of a rib of his side, he brought her vnto him, & hee knew her straight way, and he called her by her name. Could Adam in the state of innocency know his wife, he being in a dead sleep whilst she was in making: and shall not we, beeing restored in a farre more excellent dignitie and perfectio then euer Adam was in, not know one another, shall our knowledge be lesse in heauen, then it is in earth: do we not know one another in this life, where we know but in part, we see but in part, yea, as it were in a glasse, & shall we not know one another in the life to come, where all ignorance shall be done away:

We shall knowe one another in the life to come,

What shall be like, sayth Christ, the glorious Angels which know one another, & shall not too then know one another in the life to come: What we be like them in other things, & saile onely in this: We shal, saith the Apostle, see and know Christ, euen as he is, who is the wisdom, Image, & brightnes of his fathers substance; and shal we not know one another: We are all members of one body, and shall we not know one another: Christ Iesus is our head, and we his members, and shall not the members know their head, and so consequently one another: They that are all fellow-servants in one house, but for a short time in this world doe know one another, & shall not we know one another after this life, being fellow-citizens in priu and public, subiects in one and the same kingdome, and seruing one Lord, and Pastor with one Spirit, and minde for ever, world without end: Shall brute beasts know one another in this life, and shall not we know one another, seeing God face to face, in the knowledge of whom consisteth all knowledge: The Apostles knew Christ after he was risen againe, and shall not we know one another after the generall resurrection of the flesh:

In the 16. of Luke we read, how that the rich man lying in hell, knew Abraham, and Lazarus in heauen a farre off. Then is reason thus: If the wicked that be in hel, in torment, doe know

show

show

show

show

Her confession of Faith

those that bee in heauen so sure aboue; how much more shall the godly know one another, being altogether in one place, & fellow Citizens in the Kingdom of heauen: We read also in p 17 of Mar. how our Saviour Christ meaning to shew vnto his disciples, Peter, Iames & Iohn, as it were a shadow, or glimmering of the ioyes of heauen, and therefore he is sayd to be transfigured before them, and his face did shine as the sun, his apparell was like the light, there appeared vnto them Moses & Elias, sayth the text. When it followeth, that if the Disciples being in their naturall corruption, and but in a shadow glimmering of the ioyes of heauen, did know Moses and Elias, the one wherof died almost two thousand yeres before, & the other not much lesse: how much more shall we know one another in the life to come, all corruption being taken away, and we in the full fruition & possession of all the ioyes and glorie of heauen: This is my faith, this is my hope, and this is my trust: this hath the spirit of God taught me, and this haue I learned out of the booke of God. And godd Lord, that hast begun this good work in me finish it, I beseech thee, and strengthen me, that I may perseuer therein to the end, and in the end, through Iesus Christ my onely Lord and Saviour.

Satan tempteth her,

She had no sooner made an end of this most heauely confession of her faith, but sathan was ready to bid her the combat, who she mightily repelled & vanquished by the power of our Lord Iesus, on whom she constantly beleagued: and wheras before she looked with a sweet, louely, & amiable countenance, red as the rose, and most beautifull to behold: now upon the suddaine she bent her browes, she frowned, looking as it were wth an agry, steine, and fierce countenance, as though she saw some filthy, vggellome, and displeasing thing, she burst forth into these speches following, pronouncing her words scornfully and disdainefullie, in contempt of him to whome she spake.

A most wonderfull conflict betwixt sathan and her soule, and of her valiant conquest in the same, by the power of Christ.

Her wonderfull temptation & valiant conquest in the same,

How now sathan, what makest thou heere? Art thou come to tempt the Lords servant? I tel thee (thou bel hound) thou hast no part nor portion in me, nor by the grace of GOD neuer shalt

on her Death-bed.

Thou shalt haue, I was, now am, and shall be the Lords for euer: yea,
(Sathan) I was chosen and elected in Christ to euertlasting salua-
tion, before the foundations of the world were laide, & therefore,
thou maist get thee packing, thou damned dog; & goe shake thine
eares, for in me thou hast nought. But what dost thou lay to my
charge, thou soule fiende: Oh, that I am a sinner, & therefore shall
be damned. I confesse indeed that I am a sinner, and a grievous
sinner, both by originall sin and actuall sin, & that I may thanke
thee for. And therefore, Sathan, I bequeath my sinne to thee from
whence it first came, & I appeale to the mercy of God in Christ
Jesus. Christ came to saue sinners, as he saith himselfe, & not the
righteous: behold the Lamb of God, saith Iohn that taketh away
the sins of the world: And in another place he crieth out, the blood
of Jesus Christ doth cleanse vs from all sin. And therefore Sathan,
I constantly beleene that my sins are washed away in this pre-
cious blood of Iesus Christ, and shall neuer be imputed to me any
more. But what sayst thou more, Sathan, dost thou ask me how
I dare come to him for mercy, hee being a righteous God, & I a
miserable sinner? I tel thee Sathan, I am bold through Christ, to
come vnto him, being assured and certaine of pardon & remission
of al my sinnes for his names sake. For, doth not the Lord bid al
that bee heauy laden with the burden of sin, to come vnto him, &
he wil ease them: Christs armes were spread wide open (Sathan)
vpon the Crosse, (with this he spread her own armes) to embrace
me, & all penitent sinners: and therefore Sathan, I will not feare
to present my self before his footstole, in full assurance of his mer-
cie for Christ his sake. What more, Sathan, Dost thou say it is
written, & God will reward euery one according to his de-
serts. So it is written againe (thou deceitfull deuill) & Christs right-
eousnes, is my righteousness, his works my works, his deserts
my deserts, his merits, my merits, and his precious blood a full
satisfaction for al my sins. Oh but God is a iust God thou sayst, &
therefore must needs in iustice condemne me. I grant, Sathan, &
he is a iust God, & therefore he cannot in iustice punish me for my
sins, which he hath punished already in his son. It is against the
law of iustice to punish one fault twice. I was and am a great
better vnto God the Father, but Christ Iesus hath paid & doth
for me: and therefore it standeth not with the iustice of God to re-

Herdis
do with
than.

Her confession of Faith

quies it againe. And therfore anoiſe ſathan, anoiſe thou ſtrebſad of hel, anoiſe thou damned dog, & tempt me no more, for hee that is with me is mightier than thou, euen the mightie & victorious Lyon of the tribe of Iuda, who hath bruſed thy head, & hath promiſed to be with his children to the end of y^e world. Auoid therfore thou daſtard, auoid y^e cowardly ſoldior, remoue the ſledge, and yeeld the field won, & get thee packing, or elſe I will call bp on my graund Captaine Chriſt Ieſus, y^e valiant Michal, who beat thee in heauen, & threwo thee downe to hel, with al thy helliſh traine and deuilliſh crue. She had ſcarcelie pronounced theſe laſt wordes, but ſhe fel ſuddenly into a ſweet ſmiling laughter, ſaying Now is he gone, now is he gone, doe you not ſee him ſlie like a coward & run away like a beaten Cock? He hath loſt the field, and I haue won the victorie, euen the garland & crowne of euerlaſting life: and y^e not by mine owne power or ſtrength, but by the power & might of Ieſus Chriſt, who hath ſent his holy Angels to keep me. And ſpeaking to them which were by, ſhe ſaid:

Her Gard of
Angels,

Oh wold God you ſaw but what I ſee. For behold, I ſee infinite millions of moſt glorious Angels ſtad about me, with fiery charrets ready to defend mee, as they did the good Prophet Elizeus. Theſe holy Angels, theſe miniſtring Spirits, are appointed by God to carry my ſoule into y^e kingdome of heauen, where I ſhal behold the Lord face to face, and ſhall ſee him not with other, but with theſe ſame eyes. Now I am happy & bleſſed for euer, for I haue fought the good fight, and by the might of Chriſt haue won the victorie. Now fro hence forth I ſhall neuer taſte, neither of hunger nor cold, paine, nor woe: miſerie nor affliction, veration nor trouble, feare nor dread, nor any other calamitie or aduerſitie whatſoeuer. From hence forth is laid bp for me a crowne of life, which Chriſt ſhall gine to them which loue him.

Her ſweete
meditations

And as I am now in poſſeſſion therof by hope, ſo ſhal I be anone in full fruition therof by preſence of my ſoule, and heerafter of my body al ſo, when the Lord ſhall pleaſe. Then ſhe ſpoke ſoftly to her ſelfe as followeth. Come Lord Ieſus, come my loue Ieſus. Oh ſend thy Purſeuant, ſweet Ieſus to fetch me. Oh ſweet Ieſus ſtrengthen thy ſervant, & keepe thy promiſe. Then ſang ſhe a Pſalme moſt ſweetly, and with a cheerefull voyce: which done, ſhe deſired her husband that the 133. Pſalme might bee ſung beſore her to church.

on her Death-bed.

church. And further, she desired him that hee would not mourne for her, aleadging the Apostle Paule, where he saith: Brethren I would not haue you to mourne as men without hope, for the that die in h Lord: affirming that she was not in case to be mourned for, but rather to be reioyced of, for that she should passe (she said) from earth to heauen, from men to holy Angels, Cherubins, and Seraphins, to holy Saints, Patriarks, & Fathers: yea, to God himself. After which words, very suddenly she seemed as it were greatly to reioyce, & look cherefully, as though she had scene some glorious sight: and lifting vp her whole body, & stretching forth both her armes, as though shee would embrace some glorious & pleasant thing, said: I thank my God throghe Iesus Christ he is come, he is come, my good Fayloz is come to let my soule out of prison. Oh sweet death, thou art welcome: welcome sweet death, neuer was there any guest so welcome to me as thou art: welcome the messenger of euerlasting life: welcome the doore and entrace into euerlasting glory: welcome I say, & thrice welcome, my good Fayloz, do thy office quickly, & set my soule at liberty: Strike, sweet death, strike my hart, I feare not thy stroke. Now it is done: Father, into thy blessed hands I commend my spirit: Sweet Iesus, into thy blessed haide I commend my spirit: Blessed spirit of God, I commit my soule into thy hands. O most holy, blessed, & glorious Trinitie, three persons, and one true and euerlasting God, into thy blessed hands I commit both my soule and body: At which words her breath stayed, & so neither mouing hand nor foote, she slept sweetly in the Lord.

Thus hast thou heard (gentle Reader) the discourse of the vertuous life, and Christiā death of this blessed & faithfull Seruant of God, Mistresse Katherine Stubbes, which is so much the more wonderful, in that she was but young and of tender yeares, not halfe a yere aboue the number of xix. When shee departed this life. The Lord giue vs grace to follow her good example, that we may come to those unspeakable ioyes wherein she now resteth, through Christ our Lord, to whome with the Father and the holy Ghost, be all honour, praise, dominion, and thanksgiving, both now and for euermore. Amen.

FINIS.